TABLE 1. BUSINESSES AND SERVICES IN EIGHT GREEK VILLAGES*

	Tobacco village near Xanthe	Village A near Mesolongi	Village B near Mesolongi	Village in Central Greece	Mountain village near Lamia	Village near Agrinion	Village A in Macedonia	Village B in Macedonia
Population	1145	1062	2030	1372	1060	2915	1654	2493
Flour mills	6	1			2	3	2	
Bakeries	1		3	1		3		
Groceries	6	8	3	7	6	21	7	8
Barbershops	3	2	3	3	2	5		
Coffeeshops	6	8	5	5	1	7	3	3
Carpenters	5				2			
Masons	12			4	4			
Shoemakers	5	1		2	1	4	1	1
Saddlemakers	1		1	2				
Tinsmiths	1					1		
Blacksmiths	2	1	2	3				
Butchers	2	5		4	3	6		
Tailors	1	1		3	1	1	2	3
Dressmakers	3	6		10	2			
Carriagemakers						2	1	
Yardgoods shops				2		1		
Tobacco-news			2			2		
Restaurants			6			4		

* Includes those services mentioned for two or more villages.
Source: Village studies by Near East Foundation, Greek Ministry of Agriculture, and United States Mission to Greece (mimeographed).

1:Sanders Z-5¼ (1952-1959) 1962 EH1 Greece EH1

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Now and then we find mention of a shop grossing over $5000 a year, but this is exceptional and means that the proprietor has to extend a great deal of credit to take in that amount. Mention could be made here of the yardgoods shops which have come into existence because of the women's desire for the factory-made cotton goods, often of inferior quality. Often they sell beautiful handmade woolen fabrics at ridiculously low prices just to buy the cotton goods which they take to a local dressmaker in order to have a frock in the modern style.

The artisans ply their crafts in small shops, often in full view of those passing on the street. By working near the door or window they take advantage of the daylight and thus use less electricity in their dim ateliers. The list of these artisans for a village in Central Greece reveals much about them and about the Greek village itself:

Two saddlemakers — who are also part-time farmers.

Two blacksmiths — both well-trained skilled laborers owning their own shops.

Two shoemakers — one only repairs shoes, while the other also makes new shoes.

Three tailors — one is exceptionally good, but the others are considered poor in their work.

Four butchers — all have out-of-door shops and kill animals only as needed. Usually one or two sheep are butchered each week. The owners cook the intestines which they sell very readily.

Ten seamstresses — some farm in addition.

Three barbers — one popular, the other two fair. All are located in the coffeehouses.

One horseshoe maker — owns twenty-five stremmas of land, which he farms. (One stremma is one fourth of an acre.)

Four masons — one owns eight stremmas of land which he farms, while the rest own no land. Two of these men are in the small village musical group which plays at all weddings and festivals.

Five cart owners — who earn a living by transporting products.

This random presentation of the services found in eight Greek villages scattered over Central and Northern Greece provides a quick introduction to, rather than any conclusive statement about, the business activity going on around the village square.

Telephone and electric poles indicate whether these two utilities are available locally. There is usually only one telephone, either in the office of the gendarmerie, the local community council, or a centrally located café. Should the village be one of those favored with electricity, the peasants proudly inform the visitor of that fact. When we asked what the advantages of electricity are, we got various replies: "Electricity brings cleanliness. We used to have smelly kerosene lamps." "Now we can light the streets and see where we walk in the evening." "We can have radios and learn what

1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1
Thessaly

At first I had to hire a driver for the tractor but my boy rode around with him, asked a few questions, and learned how to drive. So the second season I turned the tractor over to my son. Unfortunately, some people start driving before they know how and that is why an inexperienced person killed two men the other day not far from here.

Alekos estimated that only 30 percent of the tractor owners hired drivers and that the rest of the owners drove themselves or had members of their family who could drive. He thought that this shift away from hiring drivers would mean a trend from the bigger tractors to smaller tractors for, as he put it, "If you are going to pay for a driver you might as well get a larger tractor and get your money's worth out of the driver. If you are going to do the work yourself, a small tractor is sufficient." Not many of them who now drove, he thought, were very skillful at repairs; they were dependent on the tractor shops in town or upon the traveling automobile-borne shops which came out to the village when necessary.

In the midst of our conversation on tractors, Alekos interrupted to say, much to the amusement of the three other men who had gathered around the stone wall where we sat, that he had at first been suspicious of us: "Some of us thought you were either tax collectors or officials from the Agricultural Bank. We were ready to run away until we heard somebody cry out, 'Americans!' "

That reminded one of the bystanders of a good story he had heard from an acquaintance in the Peloponnesos who lived near Messenia. It seems that while a funeral procession was under way there, those participating saw a car with a policeman and other officials thought to be tax collectors. In perfect unison the pallbearers rested the coffin in the middle of the road and disappeared as though into thin air, leaving the officials confronting the lonely coffin.

After a laugh all around the circle, we steered Alekos back onto the subject of his tractor in order to find out why he had bought a Lantz tractor instead of an American tractor. He thought the latter much more complicated. Diesel tractors, both German and American-made, are preferred to the gas-driven type.

"Has the tractor made much difference in your life?"

Alekos furrowed his brows and thought a moment. "Yes, it has made me work much harder to pay off the debt I owe because of the tractor." He agreed that the machine had probably not lightened his wife's work very much, but a shrug of the shoulders seemed to imply, "why should it?"

Throughout the plains area of Greece I met many men like Alekos who, in one financial plunge, had leaped from the peasant farming of their fathers into the machine farming of the Western world.[4] Unlike Alekos, some of them seemed to think that the work of the women as well as that of the men had been considerably lightened. One man from Schematari,

1:Sanders Z-5,Y (1952-1959) 1962 EH1 Greece EH1

or if plowing and other operations can be performed on contract. In any event, the introduction of the type of machinery which reduces labor requirements is apt to send people off the farm, whether from the family acquiring the tractor or the poorer farmers who rent their land to a machine owner looking for a larger area to farm.

Another feature mentioned by Mosher is a further distinguishing trait between the peasant and the farmer: namely, the greater dependence of the farmer upon the town. The peasant makes occasional trips to a market town, often as much for the excitement of a change as for the economic benefits he derives. If it were necessary, he could postpone such trips almost indefinitely, particularly if there were other villagers who would buy his surplus crop or a calf or who would purchase for him some necessities from outside. But the man with a machine of a complex sort is dependent upon the repair shops of the town; moreover, he has bought the machine there and is financially tied to the town. To the extent that his children pursue a secondary education, he also develops interests in the center where the school is located. If good roads are built, and automobiles or cheap bus transportation become available, he may even seek recreational outlets in the town.

As the rural people become familiar with town ways, they shift from peasant dress to the more uniform and less colorful urban clothes. It is no longer possible to look at a Greek farmer in town and tell what village or immediate area he is from by the characteristics of his costume; he becomes anonymous and nondescript, indicating the beginning or even culmination of a psychological break with peasant life. Money which would have formerly been spent in other ways now goes for modern goods and garments; more cash becomes necessary to maintain the changing standard of living, and alternative sources of employment have to be found to supplement the income from the farm.

This increased exposure to town usually carries with it heightened exposure to various communication media. In the past, the village has been the peasant's universe; the main currents of city or national life passed him by. But as he becomes a farmer, he visits the supply store in town to hear about prices, new fertilizers, new types of seeds, new insecticides. At the same time, he hears about many other things going on in the world. With the coming of radio to his village, and the occasional newspaper, his distance from town is minimized, but learning from these sources is not quite the same as talking to individuals in the town who claim "to be in the know," whether as well-informed officials or individuals recently returned from the capital city. He also brings back some reading material to ponder over when work is slack. His former mental isolation breaks down.

Such exposure to town influences, along with whatever he learns about government agricultural policies, increasingly involves the peasant in politi-

2: Friedl E-5 (1955-1959) 963 EH1 Greece EH1
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jobs in the vineyards must be finished quickly so that the men of the household may turn to plowing cotton fields, those farmers who prefer to start plowing earlier, or who have larger vineyards than the household can handle alone, sometimes hire labor for the hoeing. Sons who are not needed on their father's land may work for others in the village or may go for several days to work for relatives living in neighboring villages. In either case, they are paid a daily wage of between forty and sixty drachmas (thirty drachmas equal one dollar) and get their board as well. It requires three man-days of labor to hoe one *strema* of vineyard. Hiring labor for this is considered expensive. Farmers with fewer land resources may, in order to avoid the extra expense, ask their wives to do some hoeing. Although such a procedure is frowned on in Vasilika, a farmer considers the practical necessities of his situation as more important than any possible loss of prestige. Moreover, village opinion itself recognizes the force of a man's practical needs, and tempers criticism to the nature of the specific circumstances. This phenomenon is characteristic of Vasilika and will be mentioned again.

The vines continue to need some attention from time to time until the grapes have ripened. Wine-making begins in September with the gathering of the grapes. September itself used to be called *triyitis* (the time of the grape harvest). It is an occasion much enjoyed, since men, women, and children all pick the grapes together, talk and joke as they do so, and eat a little of the produce besides. Four or five people can pick the yield of the two *stremata* in a few hours. The pack animals carry baskets of grapes back to the house. After making certain that there are no leaves among the fruit, the men of the household wash their feet and then trample the grapes. The must collects in shallow basins and is transferred to barrels. A sample of must from each barrel (the usual household's yield is two barrels) is taken to a chemist in town to check whether sugar or alcohol or both may be needed. Payment for this service is made according to the weight of the wine the farmer will treat as a result of the chemist's advice. Besides adding the recommended quantities of sugar and white alcohol to the must, the farmers also add enough resin to make up two percent of the contents of the barrels. Resin is sold by vendors who circulate among the villages in trucks during the wine-making season. The resin gives the wine of the Greek countryside its name, *retsina,* and its characteristic flavor. In classical times the ancient Greeks and later the Romans added resin to the must as a wine preservative. It still has this function, but to the present villagers, as to the ancients, the resinated wine has a pleasing taste and, in Vasilika, is much preferred to nonresinated wines. We once started to serve a bottled Greek nonresinated wine in our village home but we were quickly informed by our village guests that it was poor indeed, and one of our visitors left the table to go home to bring a carafe of his own superior wine. Those to whom drinking a mild form of turpentine seems unpalatable at first can develop, as we discovered, a taste for *retsina* and come to enjoy it very much.

Wheat fields are plowed and sown in the fall, in late October and early November. A farmer can plow his wheat fields with a horse or two pulling a

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steel plow, or he can hire a tractor to do the job. The hiring of the tractor includes fuel and the services of a tractor operator.

Two farmers in Vasilika own tractors—one made the purchase in 1952 (a British Ferguson), the other in 1956 (a British Fordson). They were bought on the installment plan with credit extended by the Agricultural Bank of Greece. The tractor operators are a son and a nephew, respectively, of each of the owners. Both of the farmers who purchased tractors have landholdings which are large for the region, perhaps as many as sixty *stremata* but divided into tracts of some ten to twenty *stremata* each. Even if the land were not divided into such small parcels, there would not be enough return on so little land for economically sound use of a tractor. Both the bank management and the farmers are well aware of this, so that credit for the purchase of the machinery is given with the understanding that the owner will use the tractor as a capital investment and earn income from it by renting it out.

Farmers decide to hire or not to hire a tractor for the fall plowing on the basis of practical considerations of the moment. If weather conditions have been normal in the late summer and early fall, a farmer will be more likely to proceed with his horse-drawn plowing. If, however, early rains have delayed the cotton picking and all hands are needed in the cotton fields when the wheat fields should be plowed, a farmer may hire a tractor to be sure that the job gets done before the winter rains. Most of the farmers maintain a horse to use as a pack animal, in any case, so that it is obviously cheaper to plow with the horse. For increased efficiency, two farmers sometimes contribute one horse apiece, so that the team of horses working on each of their fields in turn will get the work done faster and at no additional cost. For wheat, the farmers say, the deeper plowing of the tractor is not important, so whenever possible they work with the animals. For cotton, as we shall see later, they believe tractor plowing increases the yield. Generally speaking, as one might expect, the farmers with fewer land resources tend to make less use of the tractors than those who can expect a good cash income from their fields and so can afford the outlay for the hire of a tractor.

After the broadcast sowing of the wheat (which is done on each *strema* immediately after it has been plowed) and the dragging of the fields, what remains is some light hoeing to be done in February and March, the spreading by hand of some chemical fertilizer at about the same time, and when the weather warms up, the spraying of a chemical weed killer by means of a hand-operated pressure pump. A farmer who does not own such a pump borrows one from a neighbor, and no charge is made for its use.

Harvesting of the wheat crop is done almost entirely by machine in Vasilika. Reaper and thresher combines, with their operators, make the rounds of the Boeotian plains villages at harvest time in June. The threshed wheat is weighed out in the fields and the machine operators are paid promptly with twelve percent of the crop. Chaff and straw left in the fields are collected by the household and made into small packages to be used for bedding down the animals. Each farmer may set aside four or five *stremata* of his wheat field to be reaped by hand with a standard sickle. He then hires a thresher with operator

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the members of several farm households get supplementary income from various sources besides wage labor. Bee-keeping, for example, is becoming an increasingly popular supplementary activity. Three households have as many as a dozen hives and sell the honey. A few households raise pigeons as an extra source of food, and now and then one or two may join together to raise a pig. One farmer's son has what might be called the "fish concession" in Vasilika. He contracts to buy the fresh fish from an itinerant vendor and then sells the fish in Vasilika at a tiny profit.

The proprietorship of the coffeehouses in Vasilika enables two of Vasilika's households substantially to supplement the income which they derive from their agricultural holdings.

Two young, still unmarried girls have had training as dressmakers. One of the girls, who learned her skill in Athens, spends all her time sewing and rarely contributes to fieldwork on the farm. The second girl, who had her apprenticeship in Levadhia, works on clothes for her customers in intervals between all her field and household chores. Every woman in the village can do some sewing and several have foot-driven machines, but the two seamstresses are kept busy and add to the cash income of their households.

The traditional role of the village priest is occupied in Vasilika by a substantial farmer, with a wife, five grown children, and several grandchildren. He not only performs his regular religious duties but is also the head of the church and the few properties owned by it. He receives a small salary from the state, and also derives income from performing baptisms, weddings, and funerals. Greek Orthodox tradition requires the priest to officiate at other occasions, such as the dedication of a new home or the termination of a woman's forty days of seclusion after childbirth, and he receives small money gifts for these services. But on the tax rolls of the community the priest's occupation is listed as farmer. This is a reasonable designation because both he and his wife, natives of the village, have inherited some local lands. The priest's household, therefore, participates in the agricultural cycle common to the rest of the farmers. Although the priest now confines himself largely to supervision, if there is an unexpected need for extra labor, he tucks up his flowing robes and pitches in.

The village church organization provides for three additional salaried posts: two farmers serve as chanters and an elderly widow as sexton. Finally, the formal political organization of the village includes the position of secretary to the village council. This office is a minor civil service post which requires no qualification other than literacy, pays a small monthly stipend, and is usually held by the appointee as long as he performs his duties satisfactorily.

In all the cases just described, the supplementary activities are superimposed on the grape-wheat-cotton-tobacco farming base. The shepherds of contemporary Vasilika, however, have a significantly different round of life which there is insufficient space to discuss fully here.

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Specialization of Labor

233 563 166 463 434 Sheepherding as a specialty is relatively new to the village. Eight of Vasilika's ten shepherds and the members of their households are called *Vlachi* by the villagers. Most of these people come from Agrafa, in Euritania, in the northwestern part of the Greek mainland. Their fathers and grandfathers were shepherds, and the present group in Vasilika is the first generation ever to have settled anywhere with the intention and reasonable hope of staying. They augment the income from their own flocks by caring for those of the farmers as well.

233 563 511 434 464 262 342 From the point of view of the *Vlach* shepherd households headed by men (two are headed by widows), the settlement in Vasilika is a satisfactory change in their circumstances. In the years between 1950 and 1956, they had succeeded in building up their own flocks to the point where the sale of sheep, milk, and wool enabled them to have a small cash income to add to the money their women earned as hired agricultural labor. With a cash income, their diet no longer needed to be restricted largely to bread and cheese. The houses of the shepherds have improved since 1956. By 1961, all the shepherds' families were in houses instead of reed huts, and two of them were living in their own newly built one-room brick houses.

233 563 621 555 87 641 435 Perhaps most important to the shepherds' sense of well-being is that they have been admitted to citizenship in the *kinotis* of Vasilika, and that their children are receiving an education. The adult men had had to teach themselves and their children just enough reading and writing to be able to keep track of their commercial transactions through the year. Indeed, one shepherd, when asked what he thought about when he was out alone with his sheep, replied that he spent most of the time calculating how many sheep and how much milk to sell under the different possible price conditions of the coming season. What pleases the shepherds in Vasilika is that their children will have, as a result of a more formal education, some opportunities to follow a calling other than that of shepherd. In 1961, one of the shepherd's sons had already successfully completed a year at the gymnasium. Some of their daughters have married into the farm families of Vasilika, and even if these farmers are among the less prosperous in the village, such a marriage conveys prestige on the girl and her family in the eyes of the shepherd community.

233 563 571 621 Finally, the shepherds are grateful for the fact that several of them are settled in the same village and that it is possible for them sometimes to herd their flocks together. They are less lonely—they have company (*parea*)—and to have companions to talk to is considered a basic good by all the people of Vasilika.

463 445 In the first chapter, the movement of itinerant traders, vendors, artisans, and professionals into Vasilika was mentioned. The village has no resident carpenters, stonemasons, saddle-makers, barbers, tailors, or doctors; but the very existence of such specialists and the expectation that they will come from time to time, demonstrate an important characteristic of the household economy of

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Vasilika's inhabitants and some of the congruent attitudes. The householders of Vasilika take it for granted that they will use part of their produce, in kind or in cash, to pay for the services of various specialists. They rarely make repairs on their houses or on their equipment; they rarely make shelves or simple pieces of furniture. In short, they do not have the habit of pottering and tinkering about the farms either from necessity or because they enjoy it. Vasilika's farmers and shepherds consider themselves specialists; they view themselves with pride as experts in farming and sheepherding, and assign the same dignity to the expertness of others. To say of a man, *"Kseri ti dhulya tu,"* "He knows his work," is a compliment, and the villagers use the phrase often. They do not expect a man to know how to do anyone else's work. One specialty is considered enough.

Such a point of view means that a farmer, if his saddle strap breaks, does without a saddle or borrows someone else's until the saddle-maker comes by, even if it means several weeks of inconvenience. In one of Vasilika's households, the stone wall of one side of an oven was accidentally broken by a tractor plow one day in April of 1956. At the end of July, the wall had still not been repaired —even temporarily—because the stonemason with whom the farmer was accustomed to deal had not yet had time to come to fix it. In the meantime, the women baked their bread in a neighbor's oven. We learned later that the entire oven was finally rebuilt in the spring of the next year.

When a farmer wants to cover his earth floor with cement, or when he wants the walls of his house whitewashed for Easter, he often pays to have these jobs done by a "master." On one occasion, a stonemason was persuaded to put screens on the windows of the house we lived in, but he went to a carpenter to have wooden frame pieces cut to the proper length. A final illustration indicates not only the existence of this point of view, but also the way in which those in Vasilika might greet a different one. The village house in which we lived had several broken windowpanes when we moved into it. Since the winter rains were due, we thought it imperative to get new glass in. My husband went to Levadhia, purchased glass and putty, and replaced the broken panes. The farmer who owned the house watched my husband work. He kept making the sign of the cross and repeated again and again in awed tones, "A professor who is also a master glazier!" The farmer himself had never thought of repairing his own windows, and for anyone in as exalted a position, from Vasilika's point of view, as that of "professor," to make such a repair had for the farmer a touch of the quality of a miracle.

With the increasing use of machinery on the farms, the villagers may be forced into learning mechanical skills; but the emerging pattern seems to be one in which the tractor operators and a village man who learned mechanics in the Greek Air Force have enough skill to make minor repairs and are called on by other farmers when they need help with their pumps. Major repairs must still await a mechanic from Levadhia. For the Vasilika farmers, however, the inconvenience of having to wait for expert personnel to repair machinery is not a source of special irritation. American farmers, who have been accustomed to acting as their own mechanics, are now beginning to deal with machinery so complex as to require expert repairs. Such dependence is new and annoying for

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445 463 [433] [178] 262 438 178 511 461 517 356 463 463 626 183 178 241 433

them. But Vasilika's farmers easily fit the need for mechanics into their old patterns.

The constant utilization of specialists means that the farmers and shepherds of Vasilika have not for generations expected to be economically self-sufficient, but have always assumed that some part of their produce either had to be sold to buy services or had to be directly exchanged for them. The innovations since 1950, which have increased the proportion of cash crops raised, have involved no new concepts, nor have they required the development of any new attitudes. What has happened has been an extension and intensification of the already existing patterns. This is equally true of the purchase of foods as it is of skills. Olive oil, macaroni products, coffee, sugar, lemons, and dried fish have long been common articles of diet for the villagers and have never been produced in the area. Additional income has increased the consumption of these items and has made for somewhat greater varation in the diet, but the assumption that a considerable amount of food must be purchased is an old one.

Specialization in Vasilika has noneconomic consequences as well. Since a village farmer who has time to spare from his work in the fields and from his care of his draught animals does not spend it on repair and maintenance chores on his property, he has the time to go to the coffeehouse to sit and talk. In the late fall, one farmer kept saying, "A few more days of work, and then we will sit in the store. We sit all winter." Although he exaggerated the situation, his comments represented the regular expectation that for men, at least, relief from field chores was a relief from *all* kinds of work. The division of labor characteristic of the Boeotian countryside gives the men of Vasilika some true leisure time.

The foregoing discussion of specialization and division of labor in the Boeotian countryside should not leave an impression of a rigid set of expectations from which there are never any deviations. Although the pattern is a clear one, as in so many other aspects of the culture of Vasilika, individual variation, even to the point of reversing the ordinary expectation, is tolerated. For example, one farmer decided to construct a new oven for himself without the help of a stonemason or bricklayer. Everyone watched the progress of the small structure with interest but without any special comment. When, unfortunately, the entire structure collapsed just before it was finished, the men in the coffeehouse thought it a great joke and laughed heartily at the farmer's discomfiture. Only then did they remark on his lack of good sense in not getting an expert to do the job. He was not condemned for attempting to do something different; but he was ridiculed all the more strongly when he did not succeed. In less striking instances, farmers often assist an artisan with his work, and may even occasionally try their hands at whitewashing or laying a few bricks and the like. The point here however, is that it is neither a matter of pride nor of pleasure to have skills in many activities, and men and women alike prefer to avoid the chance of making themselves look ridiculous by trying to do something at which they are not certain to succeed.

Many of the economic patterns described in this and the previous chapter have become characteristic on the Boeotian plain only within the last twenty-five years, with considerable acceleration of change since 1950. Farmers in their

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Many observers have assumed that the practice of drawing the kerchief in front of the face to cover the mouth has the same meaning as the Muslim practice of veiling their women. It may be that the style of draping the kerchiefs was taken up during the Turkish occupation, but in contemporary Vasilika it has none of the connotation of modesty, it rather signifies work—specifically labor in the fields. The women explain the use of the outer kerchief in entirely utilitarian terms. They say it keeps the dust out of their mouths.

Women and girls under forty have a different style of dress. In winter, on ordinary days both indoors and out, they wear cotton flannel, printed kimono-like garments with long sleeves. They wear lisle stockings and cloth slippers with the kimonos. The girls prefer bright colors, with red often the favorite. In summer, the younger women wear cotton or rayon summer dresses which are of generalized European style. The younger women never wear the helmet-like brown inner kerchief, though they wear the outer kerchief, in the fields. Their hair is cut short. The last of the younger generation of girls over sixteen still wearing braids in 1955 cut her hair in 1956 in time for Easter. The kimono, the short hair, the discarding of the inner kerchief, are all recognized as signs of progress in the village. Many of these younger women are eager to have permanent waves when a traveling beautician comes through the settlement.

The oldest women and the least prosperous among the younger women of the village dress on holidays as they do every other day—they own no dress clothes, as it were, but the unmarried girls of all income levels try to manage something new, including, if possible, a pair of nylon stockings. What it will be is kept a secret, and Easter outfits are often sewed late at night, or tried on in real seclusion, so that other families will not see what the girls will wear until the day itself.

Except for the winter kimonos, clothes are acquired only for holidays, and then, after a few months, become everyday clothes to wear when working around the house or in the fields. In consequence, wool dresses or rayon clothes lose their shapes; the seams split and tear, because these garments were not originally designed to withstand the strenuous work the women do in them. Both men's and women's clothes get badly soiled from the fields, and they are washed in hot water and often pounded with a paddle as well, to loosen all the dirt. The homespun fabrics of the older women withstand such treatment well, but the wools and rayons of the younger women and the men's suits rather quickly reach the condition of old rags, as the villagers call them, and thereby become suitable for work in the fields and around the house.

Children's clothing has become important for the villagers because the standard of what is expected has changed within the last two decades. One farmer and his wife explained their desire not to have more than the two children they already had by saying that, among other things, their children now had to have shoes all the time, a requirement which did not exist when they themselves were children. In the winter, some children wear rubbers over heavy stockings but without shoes. Boys wear short pants until late adolescence, but otherwise their clothes are like those of their elders. Girls wear dresses like those of the younger women. Kimonos, however, are not considered appropriate for

/48 cont./ Farm Implements. The average farmer has the following implements. 241 422 407 [412] [435]

1	Harrow	$3
1	Plow, iron	1.50
1	Wooden plow	1.00
1	Yoke	1.00
3	Hoes	0.35
2	Shovels	0.25
2	Sickles	0.35

The above are the implements which the farmer uses in his farming. Borrowing of tools and implements is extensively practiced by the farmers. [474] Some of the implements and machinery that are too expensive to be owned by one farmer are owned cooperatively such as seed cleaning machine, harrow and harvesting machines. This cooperative movement is very successful and solves some of their pressing economic problems. [326] [445] Some of the implements are made locally and all repairs are done by the local blacksmith.

/49/ Domestic Animals. The livestock problem is one which is still in its infancy. 233 All the sheep are owned by the Thracians and they are increasing them every year. The sheep is the competitor of the cow. A farmer can live without sheep but cannot do without cows, since the only source of power is the cow. [492] [578] The feeling between the sheep owners and the rest of the farmers is not very good, and may develop into a very critical conflict if steps are not taken ahead of time to prevent it. Since pasturing the fields and community pasture is free to any one, [423] the sheep take advantage of this law and get the greatest benefit in competition with the cows.

The local cows are a mixture of the scrubby Macedonian breed and so far no attempt was made to improve the livestock.

One solution discussed for solving some of the pressing problems of livestock is by taxation as follows:

1. No tax should be paid by the sheep up to 12 head.
2. 12 to 25 heads 15 cents per head.
3. 25 to 40 " 30 " " "
4. 40 to 80 " 75 " " "